Stand aside in the coming battle, and though thou fightest be not thou the warrior. Look for the warrior and let him fight in thee.

—*Light on the Path*

THEOSOPHY

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TEACHERS reach down to help, and pupils reach up to be helped. These two sorts of effort meet in the area which serves as a common ground—the human mind. There is something almost magical about the expression of a real teacher. It never strains after meaning, but rather spills over its abundance. A passage from the writings of a teacher can easily become a seminal presence in the mind. It ripens the raw materials of thought and brings new understanding to birth.

It might be said that the teacher is one who is entirely at home on the plane of causes. He does not press syllogisms up a ladder of reasoning into the darkness of unexplored heights, but pours out what he sees and knows. His work is rich in suggestive analogues, conceived in the light of unseen horizons. The imagination of the teacher is not dependent upon fortunate intuitive flights. He has *command* over his vision. The teacher composes rather out of continuous sight of the true. He may use the forms of rhetoric, but what he says is always substance, not form.

Yet what he writes, since it is the work of a *teacher,* is clothed in the language of ignorant men. How else will he communicate with them? That is the art of the teacher—to turn the language of ignorance into the idiom of growth. For those who recognize this practice in the work of a teacher, concentrated study of that work becomes the fire of their new life of the mind. Not everyone has the good fortune to realize that this is a possibility for all men; so, besides teachers, men need the example of wise and faithful learners.

Especially in an age when the very idea of great teachers has been forgotten, do men need the help to be found in the example of wise and faithful learners.

The whole discipline and practice of how to learn from a great teacher needs to be re-established in the world. The polarities of blind devotion and blind negation, with all their emotional certainties and their arrogant self-sufficiencies, have displaced that discipline and made it a strange and unbelievable thing. The true learner, for example, is no weak and clinging suppliant. Neither is he outspoken about his "independence." He is a man who discovers how to tell the difference between what he believes and what he knows. If he does not fool himself about this, he will not be guilty of fooling others. He will be able to reject the temptations of pride. He will know how to point the way without pointing at himself. He will share the wonder of discovery without ever feeling that anything he finds out is somehow *his* discovery.

He will live a life of continuous learning and his influence on others will always be to increase their confidence in themselves—in the best in themselves.

There are many things we do not know about the life and work of William Q. Judge. Quite possibly, we shall know more about him, some day, than we do now. But of one thing we can be sure: he gave to the students of his time and to those who came after an extraordinary example of how to learn from a great teacher. He showed how a determined disciple might overcome the terrible weaknesses of the times in which he was born. There are many reasons for studying the work of William Q. Judge, but this one is surely of the greatest importance.

AN EPITOME OF THEOSOPHY

["An Epitome of Theosophy" was originally issued as "A Theosophical Tract" by the Aryan Theosophical Society of New York City in December, 1887. This "Tract" was printed in full in Mr. Judge's magazine, *The Path,* in Volume II (January, 1888)—a brief or digest of six pages, rather than a treatment; a table rather than its contents.

The foundation of *The Path,* the return of Madame Blavatsky to active effort in the West by her residence in London and the commencement of her magazine, *Lucifer;* the public announcement of the Esoteric Section of the Theosophical Society; the foundation of the Blavatsky Lodge at London; the publication of *The Secret Doctrine;* the organization of the American Section of the Theosophical Society—all these occurred contemporaneously in the years 1886-1888, and betokened a new orbit of action, a great revival of Theosophy pure and simple in the Western World. "An Epitome of Theosophy," even in its original brief form had no small share in this revival.

Mr. Judge's expanded version, available as a pamphlet, was issued in response to the favorable reception of the shorter outline, which is here reprinted for the second time in this magazine.—Editors, THEOSOPHY]

THEOSOPHY, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not something imagined or inferred, but that it is seen and known by those who are willing to comply with the conditions.

I. Some of its fundamental propositions are:

1. That the spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded, and decay being incident to all composite things, everything in man but his spirit is impermanent.

Further, that the universe being one thing and not diverse, and every thing within it being connected with the whole and with every other, of which upon the upper plane above referred to there is a perfect knowledge, no act or thought occurs without each portion

of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

2. That below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature"; this is as susceptible of culture as his body or his intellect.

3. That this spiritual culture is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations, and needs of the higher nature; and that this is a matter of both system and established law.

4. That men thus systematically trained attain to clear insight into the immaterial, spiritual world, their interior faculties apprehending Truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason; and hence that their testimony to such Truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.

5. That in the course of this spiritual training such men acquire perception of and control over various forces in Nature unknown to others, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law.

6. That their testimony as to super-sensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

II. Turning now to the system expounded by these Sages, we find as its main points:

1. An account of cosmogony, the past and future of this earth and other planets, the evolution of life through mineral, vegetable, animal, and human forms.

2. That the affairs of this world and its people are subject to cyclic laws, and that during any one cycle the rate or quality of progress appertaining to a different cycle is not possible.

3. The existence of a universally diffused and higher ethereal medium, called the "Astral Light" or "Akasa," which is the repository of all past, present, and future events, and which records the effects of spiritual causes and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.

4. The origin, history, development, and destiny of mankind.

III. Upon the subject of *Man* it teaches:

1. That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate re-union with the Divine.

2. That this incarnation is not single but repeated, each individuality becoming re-embodied during numerous existences in successive races and planets, and accumulating the experiences of each incarnation towards its perfection.

3. That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, the spirit being therein prepared for its next advent into material life.

4. That the nature of each incarnation depends upon the merit and demerit of the previous life or lives, upon the way in which the man has lived and *thought;* and that this law is inflexible and wholly just.

5. That "Karma,"—a term signifying two things, the law of ethical causation (Whatsoever a man soweth, that shall he also reap), and the balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what men call "luck" is in reality "desert," —desert acquired in past existence.

6. That the process of evolution up to re-union with the Divine contemplates successive elevations from rank to rank of power and usefulness, the most exalted beings still in the flesh being known as Sages, Rishees, Brothers, Masters, their great function being the preservation at all times, and—when cyclic laws permit—the extension, of spiritual knowledge and influence among humanity.

7. That when union with the Divine is effected, all the events and experiences of each incarnation are known.

IV. As to the *process* of spiritual development it teaches:

1. That the essence of the process lies in the securing of supremacy to the highest, the spiritual, element of man's nature.

2. That this is attained along four lines, among others—

(*a*) The eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in and effort for the good of others.

(*b*) The cultivation of the inner, spiritual man by meditation, communion with the Divine, and exercise.

(*c*) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.

(*d*) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results to Divine law.

3. That while the above is incumbent on and practicable by all religiously-disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual, and spiritual, by which the internal faculties are first aroused and then developed.

4. That an extension of this process is reached in Adeptship, an exalted stage, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

V. As to the *rationale* of spiritual development it asserts:

1. That the process is entirely *within* the individual himself, the motive, the effort, the result being distinctly personal.

2. That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the Supreme Source of all strength.

VI. As to the *degree* of advancement in incarnations it holds:

1. That even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.

2. That still more is gained by a career of duty, piety, and beneficence.

3. That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.

VII. It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these:

1. The object, use, and inhabitation of other planets than this earth.

2. The geological cataclysms of earth; the frequent absence of intermediate types in its fauna; the occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery and the unequal development of existing civilization; the differences, physical and internal, between the various races of men; the line of future development.

3. The contrasts and unisons of the world's faiths, and the common foundation underlying them all.

4. The existence of evil, of suffering, and of sorrow—a hopeless puzzle to the mere philanthropist or theologian.

5. The inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness; the appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity; the frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyse endeavor; the violent antithesis between character and condition; the occurrence of accident, misfortune, and untimely death:—all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Reincarnation.

6. The possession by individuals of psychic powers—clairvoyance, clairaudience, etc.—as well as the phenomena of psychometry and statuvolism.

7. The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.

8. The failure of conventional religions to greatly extend their areas, reform abuses, re-organize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.

WHAT IS VRIL?

BULWER LYTTON'S popular novel *The Coming Race,* first published in London in 1872, is the story of an American adventurer who, upon making the acquaintance of a mining engineer in an undesignated portion of the globe, became fascinated by the gloomy wonders of the underworld. On one of the descents into a mine, a rock to which rope and grappling-hooks were fastened, accidentally gave way, whereupon the hero found himself stranded in a strange and exciting new world beneath the surface of the earth —a world that proved to be peopled by a superior race of men. It was the nation of the Vril-ya, so-named because they had discovered and turned to practical uses a force which they held to be the ultimate power in the Universe—VRIL.

H. P. Blavatsky, speaking of the mysterious Etheric Force, which was partially discovered around the late part of last century by Mr. John Worrell Keely, of Philadelphia, said that it is "no *hallucination,*" and that Mr. Keely was at the threshold of some of the greatest secrets of the Universe. "If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; because that which he has unconsciously discovered, is the terrible sidereal Force, known to, and named by the Atlanteans MASH-MAK, and by the Aryan Rishis in their *Ashtar Vidya* by a name we do not like to give. It is the *vril* of Bulwer Lytton's 'Coming Race,' and of the coming races of our mankind. The name vril may be a fiction; the Force itself is a fact. . . ." (*S.D.* I, 563.) In Chapter V of *Isis Unveiled,* H. P. Blavatsky says: "There has been an infinite confusion of names to express one and the same thing":

> The chaos of the ancients; the Zoroastrian sacred fire, or the *Antusbyrum* of the Parsees; the Hermes-fire; the Elmes-fire of the ancient Germans; the lightning of Cybele; the burning torch of Apollo; the flame on the altar of Pan; the inextinguishable fire in the temple on the Acropolis, and in that of Vesta; the fire-flame of Pluto's helm; the brilliant sparks on the hats of the Dioscuri, on the Gorgon head, the helm of Pallas, and the staff of Mercury; the Egyptian Phtha, or Ra; the Grecian *Zeus Cataibates* (the descending); pentacostal fire-tongues; the burning bush of Moses; the pillar of fire of the *Exodus,* and the "burning

lamp" of Abram; the eternal fire of the "bottomless pit;" the Delphic oracular vapors; the Sidereal light of the Rosicrucians; the AKASA of the Hindu adepts; the Astral light of Eliphas Levi; the nerve aura and the fluid of the magnetists; the *od* of Reichenbach; the fire-globe, or meteor-*cat* of Babinet; the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox and Mr. Crookes; the atmospheric magnetism of some naturalists; galvanism; and finally, electricity, are but various names for many different manifestations, or effects of the same mysterious, all-pervading cause—the Greek *Archeus*.

Sir E. Bulwer-Lytton, in his *Coming Race,* describes it as the VRIL [*vril* from *virile*], used by the subterranean populations, and allowed his readers to take it for a fiction. . . . Absurd and unscientific as may appear our comparison of a fictitious *vril* invented by the great novelist . . . it is nevertheless the true definition of this force. . . .

The thaumaturgists of all periods, schools, and countries, produced their wonders, because they were perfectly familiar with the imponderable—in their effects—but otherwise perfectly tangible waves of the astral light. They controlled the currents by guiding them with their will-power.

Madame Blavatsky speaks of Lord Lytton as "one whose memory will ever be dear and sacred to the heart of every true theosophist . . . one who ranked higher than any other in the small number of genuine mystical writers, for he knew what he was talking about." The following, extracted from *The Coming Race,* is Lord Lytton's description of VRIL, that mysterious, magnetic and electrical force employed by the superior race of men that lived beneath the surface of the earth.

* * * * * *

"What is vril?" I asked.

Therewith Zee [the girl Sage] began to enter into an explanation of which I understood very little, for there is no word in any language I know which is an exact synonym for vril. I should call it electricity, except that it comprehends in its manifold branches other forces of nature, to which, in our scientific nomenclature, differing names are assigned, such as magnetism, galvanism, &c. These people consider that in vril they have arrived at the unity in natural energic agencies, which has been conjectured by many philosophers above ground, and which Faraday thus intimates under the more cautious term of correlation.

"I have long held an opinion," says that illustrious experimentalist, "almost amounting to a conviction, in common, I believe,

with many other lovers of natural knowledge, that the various forms under which the forces of matter are made manifest have one common origin; or, in other words, are so directly related and mutually dependent, that they are convertible, as it were, into one another, and possess equivalents of power in their action."

These subterranean philosophers assert that, by one operation of vril, which Faraday would perhaps call "atmospheric magnetism," they can influence the variations of temperature—in plain words, the weather; that by other operations, akin to those ascribed to mesmerism, electro-biology, odic force, &c., but applied scientifically through vril conductors, they can exercise influence over minds, and bodies animal and vegetable, to an extent not surpassed in the romances of our mystics. To all such agencies they give the common name of vril. Zee asked me if, in my world, it was not known that all the faculties of the mind could be quickened to a degree unknown in the waking state, by trance or vision, in which the thoughts of one brain could be transmitted to another, and knowledge be thus rapidly interchanged. I replied, that there were among us stories told of such trance or vision, and that I had heard much and seen something of the mode in which they were artificially effected, as in mesmeric clairvoyance. . . . She contented herself with adding, that it was through the agency of vril, while I had been placed in the state of trance, that I had been made acquainted with the rudiments of their language; and that she and her father, who, alone of the family, took the pains to watch the experiment, had acquired a greater proportionate knowledge of my language than I of their own; partly because my language was much simpler than theirs, comprising far less of complex ideas; and partly because their organisation was, by hereditary culture, much more ductile and more readily capable of acquiring knowledge than mine. At this I secretly demurred. . . . However, while I was thus thinking, Zee quietly pointed her forefinger at my forehead and sent me to sleep.

According to the account I received from Zee . . . this fluid is capable of being raised and disciplined into the mightiest agency over all forms of matter, animate or inanimate. It can destroy like the flash of lightning; yet, differently applied, it can replenish or invigorate life, heal, and preserve, and on it they chiefly rely for the cure of disease, or rather for enabling the physical organisation to re-establish the due equilibrium of its natural powers, and thereby to cure itself. By this agency they rend way through the most solid

substances, and open valleys for culture through the rocks of their subterranean wilderness. From it they extract the light which supplies their lamps, finding it steadier, softer, and healthier than the other inflammable materials they had formerly used.

It had been the sober belief of Descartes that the life of man could be prolonged, not, indeed, on this earth, to eternal duration, but to what he called the age of the patriarchs, and modestly defined it to be from 100 to 150 years average length. Well, even this dream of sages was here fulfilled—nay, more than fulfilled; for the vigour of middle life was preserved even after the term of a century was passed. With this longevity was combined a greater blessing than itself—that of continuous health. Such diseases as befell the race were removed with ease by scientific applications of that agency—life-giving as life-destroying—which is inherent in vril.

They themselves say that the duration of life, too, has increased, and is still on the increase, since their discovery of the invigorating and medicinal properties of vril, applied for remedial purposes. . . . That which interested me most in reckoning up their divisions of time was the ascertainment of the average duration of life amongst them. I found on minute inquiry that this very considerably exceeded the term allotted to us on the upper earth. What seventy years are to us, one hundred years are to them. Nor is this the only advantage they have over us in longevity, for as few among us attain to the age of seventy, so, on the contrary, few among them die before the age of one hundred and they enjoy a general degree of health and vigour which makes life itself a blessing even to the last.

It is their custom also, at stated but rare periods, perhaps four times a year when in health, to use a bath charged with vril. They consider that this fluid, sparingly used, is a great sustainer of life; but used in excess, when in the normal state of health, rather tends to reaction and exhausted vitality. For nearly all their diseases, however, they resort to it as the chief assistant to nature in throwing-off the complaint.

Many changes in temperature and climate [said Zee] had been effected by the skill of the Vril-ya, and that the agency of the vril had been successfully employed in such changes. She described a subtle and life-giving medium called Lai, which I suspect to be identical with the ethereal oxygen of Dr. Lewins, wherein work all the correlative forces united under the name of vril; and contended

that wherever this medium could be expanded, as it were, sufficiently for the various agencies of vril to have ample play, a temperature congenial to the highest forms of life could be secured. . . . She said also, that since the vril light had superseded all other light-giving bodies, the colours of flower and foliage had become more brilliant, and vegetation had acquired larger growth.

They believe that it is one of the properties of the all-permeating agency of vril, to transmit to the well-spring of life and intelligence every thought that a living creature can conceive; and though they do not contend that the idea of a Deity is innate, yet they say that the An (man) is the only creature, so far as their observation of nature extends, to whom *the capacity of conceiving that idea,* with all the trains of thought which open out from it, is vouchsafed.

Since the discovery of vril, and the results attending that discovery . . . machinery and the invention of wings had superseded the horse as a beast of burden. . . . The nature of the surrounding soil in these districts may be said to have first suggested the invention of wings and airboats. In their ordinary movements they [the Ana] prefer the use of their feet to that of their wings. But for their sports or (to indulge in a bold misuse of terms) their public *promenades,* they employ the latter, also for the aerial dances I have described, as well as for visiting their country places, which are mostly placed on lofty heights; and, when still young, they prefer their wings, for travel into the other regions of the Ana, to vehicular conveyances.

You can travel with safety, by vril agency, either along the ground or amid the air, throughout all the range of communities with which we are allied and akin. . . . Those who accustom themselves to flight can fly, if less rapidly than some birds, yet from twenty-five to thirty miles an hour, and keep up that rate for five or six hours at a stretch.

Zee inspired me with a profound terror—a terror which increased when we came into a department of the museum appropriated to models of contrivances worked by the agency of vril; for here, merely by a certain play of her vril staff, she herself standing at a distance, she put into movement large and weighty substances. She seemed to endow them with intelligence, and to make them comprehend and obey her command. She set complicated pieces of machinery into movement, arrested the movement or continued it, until, within an incredibly short time, various kinds of raw material were reproduced as symmetrical works of art, complete and perfect.

Whatever effect mesmerism or electro-biology produces over the nerves and muscles of animated objects, this young Gy produced by the motions of her slender rod over the springs and wheels of lifeless mechanism.

"When you talk of matter as something in itself inert and motionless, your parents and tutors [said Zee] surely cannot have left you so ignorant as not to know that no form of matter is motionless and inert: every particle is constantly in motion and constantly acted upon by agencies, of which heat is the most apparent and rapid, but vril the most subtle, and, when skillfully wielded, the most powerful. So that, in fact, the current launched by my hand and guided by my will does but render quicker and more potent the action which is eternally at work upon every particle of matter, however inert and stubborn it may seem. If a heap of metal be not capable of originating a thought of its own, yet, through its internal susceptibility to movement, it obtains the power to receive the thought of the intellectual agent at work on it; and which, when conveyed with a sufficient force of the vril power, it is as much compelled to obey as if it were displaced by a visible bodily force. It is animated for the time being by the soul thus infused into it, so that one may almost say that it lives and reasons. Without this we could not make our automata supply the place of servants."

In all service, whether in or out of doors, they make great use of automaton figures, which are so ingenious, and so pliant to the operations of vril, that they actually seem gifted with reason. It was scarcely possible to distinguish the figures I beheld, apparently guiding or superintending the rapid movements of vast engines, from human forms endowed with thought.

A figure, in a simpler garb than that of my guide, but of similar fashion, was standing motionless near the threshold. My guide touched it twice with his staff, and it put itself into a rapid and gliding movement, skimming noiselessly over the floor. Gazing on it, I then saw that it was no living form, but a mechanical automaton. . . . Four automata (mechanical contrivances which, with these people, answer the ordinary purposes of domestic service) stood phantom-like at each angle of the wall.

I have spoken so much of the Vril Staff that my reader may expect me to describe it. This I cannot do accurately, for I was never allowed to handle it for fear of some terrible accident occasioned by my ignorance of its use. It is hollow, and has in the handle sev-

eral stops, keys, or springs by which its force can be altered, modified, or directed—so that by one process it destroys, by another it heals—by one it can rend the rock, by another disperse the vapour —by one it affects bodies, by another it can exercise a certain influence over minds. It is usually carried in the convenient size of a walking-staff, but it has slides by which it can be lengthened or shortened at will. When used for special purposes, the upper part rests in the hollow of the palm, with fore and middle fingers protruded. I was assured, however, that its power was not equal in all, but proportioned to the amount of certain vril properties in the wearer, in affinity, or *rapport,* with the purposes to be effected. Some were more potent to destroy, others to heal, &c; much also depended on the calm and steadiness of volition in the manipulator. Will . . . is essential to the direction of the vril force. They assert that the full exercise of the vril power can only be acquired by constitutional temperament—i.e., by hereditarily transmitted organization—and that a female infant of four years old belonging to the Vril-ya can accomplish feats with the wand placed for the first time in her hand, which a life spent in its practice would not enable the strongest and most skilled mechanician, born out of the pale of the Vril-ya, to achieve. . . . I wish I could say more in detail of this singular conductor of the vril fluid, but its machinery is as exquisite as its effects are marvellous.

But the effects of the alleged discovery of the means to direct the more terrible force of vril were chiefly remarkable in their influence upon social polity. As these effects became familiarly known and skilfully administered, war between the Vril-discoverers ceased, for they brought the art of destruction to such perfection as to annul all superiority in numbers, discipline, or military skill. The fire lodged in the hollow of a rod directed by the hand of a child could shatter the strongest fortress, or cleave its burning way from the van to the rear of an embattled host. . . . This people have invented certain tubes by which the vril fluid can be conducted towards the object it is meant to destroy, throughout a distance almost indefinite . . . so as to reduce to ashes within a space of time too short for me to venture to specify it, a capital twice as vast as London. . . . If army met army, and both had command of this agency, it could be but to the annihilation of each. The age of war was therefore gone, but with the cessation of war other effects bearing upon the social state became apparent. Man was so completely at the mercy of man, each

whom he encountered being able, if so willing, to slay him on the instant, that all notions of government by force gradually vanished from political systems and forms of law.

There being no apprehensions of war, there were no armies to maintain; being no government by force, there was no police to appoint and direct. What we call crime was utterly unknown to the Vril-ya; and there were no courts of criminal justice. The rare instances of civil disputes were referred for arbitration to friends chosen by either party, or decided by the Council of Sages, which will be described later. There were no professional lawyers; and indeed their laws were but amicable conventions, for there was no power to enforce laws against an offender who carried in his staff the power to destroy his judges. . . . But though there were no laws such as we call laws, no race above ground is so law-observing.

The Vril-discoverers thus, in the course of a few generations, peacefully split into communities of moderate size. . . . The government of the tribe of Vril-ya I am treating of was apparently very complicated, really very simple. It was based upon a principle recognized in theory, though little carried out in practice, above ground—viz., that the object of all systems of philosophical thought tends to the attainment of unity, or the ascent through all intervening labyrinths to the simplicity of a single first cause or principle.

Pragmatism

Philosophy is at once the most sublime and the most trivial of human pursuits. It works in the minutest crannies and it opens out the widest vistas. It "bakes no bread," as has been said, but it can inspire our souls with courage; and repugnant as its manners, its doubting and challenging, its quibbling and dialectics, often are to common people, no one of us can get along without the far-flashing beams of light it sends over the world's perspectives. These illuminations at least, and the contrast-effects of darkness and mystery that accompany them, give to what it says an interest that is much more than professional.

—William James

letters • questions • comment

In H. P. Blavatsky's Second Message to the American Theosophists, there is the following: "Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit."

If it is not wise to use knowledge of Karma to generate even good effects, what is the educational function of the doctrine of Karma?

Karma has both simple and mysterious aspects. Seen as cause and effect, action and its consequent reaction, it seems easy enough to grasp, its inherent logic being inescapable. Yet when we consider that every effect itself generates a cause which in turn produces further effects, and that all these interblend on a scale beyond the possibility of analytical knowledge, Karma is seen to be extremely subtle and complex.

Nonetheless, as a scheme of integration which recommends itself by its inherent reasonableness—and as "a self-compelling basis for right ethics"—the widespread acceptance of Karma could give a coherent meaning to life for a culture lacking any philosophical or religious structure uniting man and nature. The man who learns to think of himself as constantly initiating causes which have perceivable effects has begun to assume the stature of a god. He has in principle accepted responsibility as a being with power over his own destiny.

The educational value consists in the realization that cause and effect are all-pervasive, ruling every aspect of life. This means much more than the attempt to attribute certain effects to appropriate causes in a mechanical way. Relying wholly on karma, one may act with the assurance that an effect in accordance with the whole nature of the act will result, without knowing exactly what that effect will be. It might in fact be considered presumptuous to suppose that one could forecast the exact result of any act or predict good results, for others, because of the potentialities of past

karma which are constantly being precipitated by the diverse motives and actions of ourselves and other men. Karma, like everything else in the universe, must operate on all planes of manifestation, and one of its subtler fulfillments might bring a practical realization of the resolution of cause and effect in the form of assimilated experience, amounting to intuitive knowledge of right action. In this way one could be aware of appropriate causes and effects without concern for the "fruit of good Karma." Karma ultimately takes direction from motive. Therefore the kind of causes one should generate are those which have the ideal of universal brotherhood in mind, since the effects of such causes can be left to themselves.

The Secret Doctrine (I, 643-44) suggests the value of initiating this kind of cause instead of simply reacting to effects:

> With right knowledge, or at any rate with a confident conviction that our neighbors will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. . . . It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal road of respectability and duty, and then complain of those ways being so intricate and so dark. . . . Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. It is a law of occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.

But in view of the quotation from the *Five Messages,* karma might be most usefully understood as uniting all beings in action. Motive, too, is primordial action. The *Gita* teaches that the man who acts with "attachment" for certain specific effects, even "for the benefit of others," may not be truly serving the Self of All without self-interest, so long as he is acting with the *expectation of certain results.* In fact, the very "concreteness" of his expectations and his efforts on their behalf may be but a subtler way of disregarding some of the baffling mysteries of life.

THE CHRISTIAN SCHEME

SATAN: *The Evil Spirit*

OUR present quarrel is exclusively with theology. The Church enforces belief in a personal god and a personal devil, while Occultism shows the fallacy of such a belief. And though for the Pantheists and Occultists, as much as for the Pessimists, Nature is no better than "a comely mother, but stone cold"—this is true only so far as regards *external* physical nature. They both agree that, to the superficial observer, she is no better than an immense slaughter-house wherein butchers become victims, and victims executioners in their turn. It is quite natural that the pessimistically inclined profane, once convinced of Nature's numerous shortcomings and failures, and especially of her autophagous propensities, should imagine this to be the best evidence that there is no deity *in abscondito* within Nature, nor anything divine in her. Nor is it less natural that the materialist and the physicist should imagine that everything is due to blind force and chance, and to the survival of the *strongest,* even more often than of the *fittest*. But the Occultists, who regard physical nature as a bundle of most varied illusions on the plane of deceptive perceptions; who recognize in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature —the Occultists, we say, view the great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

If our modern philosophers—preceded by the mediæval scholars—have helped themselves to more than one fundamental idea of antiquity, theologians have built their God and his Archangels, their Satan and his Angels, along with the Logos and his staff, entirely out of the *dramatis personæ* of the old heathen Pantheons. They would have been welcome to these, had they not cunningly distorted the original characters, perverted the philosophical meaning, and taking advantage of the ignorance of Christendom—the result of long ages of mental sleep, during which humanity was permitted to think only by proxy—tossed every symbol into the most inextricable confusion. One of their most sinful achievements in this direction, was the transformation of the divine *alter ego* into the grotesque Satan of their theology.

As the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the *inner* being of nature and man, of the divine within the animal, and hence also the correctness of the whole system as given in these pages, with regard to the crown piece of evolution—MAN—we cannot take sufficient precautions against theological subterfuges. When the good St. Augustine and the fiery Tertullian called the Devil "the monkey of God," this could be attributed to the ignorance of the age they lived in. It is more difficult to excuse our modern writers on the same ground. The translation of Mazdean literature has afforded to the Roman Catholic writers the pretext for proving their point in the same direction once more. They have taken advantage of the dual nature of Ahura Mazda in the Zend Avesta and the Vendidad, and of his Amshaspends, to emphasize still further their wild theories. *Satan is the plagiarist and the copyist by anticipation* of the religion which came ages later. This was one of the master strokes of the Latin Church, its best trump-card after the appearance of Spiritualism in Europe. Though only a *succès d'estime,* in general, even among those who are not interested in either Theosophy or Spiritualism, yet the weapon is often used by the Christian (Roman Catholic) Kabalists against the Eastern Occultists.

Now even the Materialists are quite harmless, and may be regarded as the friends of Theosophy, when compared to some fanatical "Christian" (as they call themselves, "Sectarian" as we call them) Kabalists, on the Continent. These read the *Zohar,* not to find in it ancient Wisdom, but to discover in its verses, by mangling the texts and meaning, Christian dogmas, where none could ever

have been meant; and, having fished them out with the collective help of Jesuitical casuistry and learning, the supposed "Kabalists" proceed to write books and to mislead less far-sighted students of the Kabala.[1]

May we not then be permitted to drag the deep rivers of the Past, and thus bring to the surface the root idea that led to the transformation of the Wisdom-God, who had first been regarded as the creator of everything that exists, into an Angel of Evil—a ridiculous horned biped, half goat and half monkey, with hoofs and a tail? We need not go out of the way to compare the pagan demons of either Egypt, India, or Chaldea with the devil of Christianity, for no such comparison is possible. But we may stop to glance at the biography of the Christian Devil, a piratical reprint from the Chaldeo-Judæan mythology:—

The primitive origin of this personification rests upon the Akkadian conception of the cosmic powers—the Heavens and the Earth —in eternal feud and struggle with Chaos. Their Silik-Muludag, "the God amongst all the Gods," the "merciful guardian of men on Earth," was the Son of Hea (or Ea) the great God of Wisdom, called by the Babylonians Nebu. With both peoples—as in the case of the Hindu gods—their deities were both beneficent and maleficent. As Evil and punishment are the agents of Karma, in an absolutely just retributive sense, so Evil was the servant of the good. The reading of the Chaldeo-Assyrian tiles has now demonstrated it beyond a shadow of doubt. We find the same idea in the Zohar. Satan was a Son, and an Angel of God. With all the Semitic nations, the Spirit of the Earth was as much the Creator in his own realm as the Spirit of the Heavens. They were twin brothers and interchangeable in their functions, when not two in one. Nothing of that which we find in Genesis is absent from the Chaldeo-Assyrian religious beliefs. even in the little that has hitherto been deciphered. The great "Face of the Deep" of Genesis is traced in the *Tohu-bohu,* "Deep," "Primeval Space," or Chaos of the Babylonians. Wisdom (the Great Unseen God)—called in Genesis chap. 1. the "Spirit of God"—lived,

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[1] Such a *pseudo*-Kabalist was the Marquis de Mirville in France, who, having studied the *Zohar* and other old remnants of Jewish Wisdom under the "Chevalier" Drach, an ancient Rabbi Kabalist converted to the Romish Church—wrote with his help half a dozen volumes full of slander and calumnies against every prominent Spiritualist and Kabalist. From 1848 up to 1860 he persecuted unrelentingly the old Count d'Ourches, one of the earliest Eastern Occultists in France, a man the scope of whose occult knowledge will never be appreciated correctly by his survivors, because he screened his real beliefs and knowledge under the mask of Spiritism.

for the older Babylonians as for the Akkadians, in the *Sea of Space*. Toward the days described by Berosus, this sea became the visible waters *on the face of the Earth*—the crystalline abode of the great mother, the mother of Ea and all the gods, which became, still later, the great Dragon Tiamat, the Sea Serpent. Its last stage of development was the great struggle of Bel with the Dragon—the Devil!

Whence the Christian idea that God cursed the Devil? The God of the Jews, whomsoever he was, forbids cursing Satan. Philo Judæus and Josephus both state that the Law (the Pentateuch and the Talmud) undeviatingly forbid one to curse the adversary, as also the gods of the gentiles. "Thou shalt not revile the gods," quoth the god of Moses (Exod. 22:28), for it is God who "hath divided (them) unto all nations" (Deut. 4:19); and those who speak evil of "Dignities" (gods) are called *"filthy* dreamers" by Jude (8). For even Michael the Archangel durst not bring against him (the devil) a railing accusation, but said: "The Lord rebuke thee" (*ibid* 9). Finally the same is repeated in the Talmud. "Satan appeared one day to a man who used to curse him daily, and said to him: 'Why dost thou this?' Consider that *God himself* would not curse me, but merely said: 'The Lord rebuke thee, Satan'."

This bit of Talmudic information shows plainly two things (*a*) that St. Michael is called "God" in the Talmud, and somebody else "the Lord"; and (*b*) that Satan is *a God,* of whom even the "Lord" is in fear. All we read in the Zohar and other Kabalistic works on Satan shows plainly that this "personage" is simply the personification of the abstract evil, which is the weapon of Karmic law and KARMA. It is our human nature and man himself, as it is said that "Satan is always near and inextricably interwoven with man." It is only a question of that Power being latent or active in us.

It is a well-known fact—to learned Symbologists at all events—that in every great religion of antiquity, it is the Logos Demiurge (the second logos), or the first emanation from the mind (Mahat), who is made to strike, so to say, the key-note of that which may be called the correlation of individuality and personality in the subsequent scheme of evolution. The Logos it is, who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts in the drama of Creation and Being, *i.e.,* that of the purely human personality and the divine impersonality of the so-called Avatars, or divine incarnations, and of the universal Spirit, called Christos by the Gnostics, and the Farvarshi (or *Ferouer*) of

Ahura Mazda in the Mazdean philosophy. On the lower rungs of theogony the celestial Beings of lower Hierarchies had each a *Farvarshi,* or a celestial "Double." It is the same, only a still more mystic, reassertion of the Kabalistic axiom, *"Deus est Demon inversus";* the word "demon," however, as in the case of Socrates, and in the spirit of the meaning given to it by the whole of antiquity, standing for the guardian Spirit, an "Angel," not a devil of Satanic descent, as theology will have it. The Roman Catholic Church shows its usual logic and consistency by accepting as the *ferouer* of Christ, St. Michael, who was "his Angel Guardian," as *proved* by St. Thomas,[2] while he calls the prototypes of Michael and his synonyms, such as Mercury, for example, *devils.*

The Church accepts positively the tenet that Christ has his *Ferouer* as any other god or mortal has. Writes de Mirville: "Here we have the two heroes of the Old Testament, the *Verbum* (?), or the *second* Jehovah, and his *face* ('Presence,' as the Protestants translate) forming both but one, and yet being two, a mystery which seemed to us unsolvable before we had studied the doctrine of the Mazdean *ferouers,* and learnt that the *ferouer* was the spiritual potency, at once *image, face,* and the *guardian* of the Soul which assimilates the *ferouer."* (*Mémoires à l'Académie,* Vol. v., p. 516.) This is *almost* correct.

Among other absurdities, the Kabalists maintain that the word *metatron* [as] divided [in the text], means *near the throne.* It means quite the reverse, as *meta* means "beyond" and not "near." This is of great importance in our argument. St. Michael, then, the *quis ut Deus,* is the translator, so to speak, of the invisible world into the visible and the objective.

They maintain, furthermore, along with the Roman Catholic Church, that in the Biblical and Christian theology there does not exist a "higher celestial personality, after the Trinity, than that of the Archangel or the Seraphim, *Michael."* According to them, the conqueror of the Dragon is "the archisatrap of the sacred militia, the guardian of the planets, the King of the Stars, the slayer of Satan and the most powerful Rector." In the mystic astronomy of these gentlemen, he is "the conqueror of Ahriman, who having upset the

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[2] In the work of Marangone "Delle grandezze del Archangelo Sancto Mikaele," the author exclaims: "O Star, the greatest of those that follow the Sun who is Christ! . . . O living image of Divinity! O great thaumaturgist of the old Testament! O invisible Vicar of Christ within his Church! . . ." etc., etc. The work is in great honour in the Latin Church

sidereal throne of the usurper, bathes in his stead in the solar fires"; and, defender of the Christ-Sun, he approaches so near his Master, "that he seems to become one with him . . . . Owing to this fusion with the WORD (*Verbum*) the Protestants, and among them Calvin, ended by losing sight entirely of the duality, and saw no Michael but only his Master," writes the Abbé Caron. The Roman Catholics, and especially their Kabalists, know better; and it is they who explain to the world this duality, which affords to them the means of glorifying the chosen ones of the Church, rejecting and anathematizing all those Gods who may be in the way of their dogmas.

Thus the same titles and the same names are given in turn to God and the Archangel. Both are called *Metatron,* "both have the name of Jehovah applied to them when they speak *one in the other* (*sic*) as, according to the *Zohar,* the term signifies equally "the Master and the Ambassador." Both are the *Angel of the Face,* because, as we are informed, if, on the one hand, the "Word" is called "the face (or the Presence) and the image of the substance of God," on the other, "when speaking of the *Saviour* to the Israelites, Isaiah (?) tells them" that "the angel of his presence saved them in their affliction" —"so he was their Saviour." Elsewhere he (Michael) is called very plainly "the Prince of the *Faces* of the Lord, the *glory* of the Lord." Both (Jehovah and Michael) are "the *guides* of Israel . . . chiefs of the *armies* of the Lord, *Supreme Judges* of the souls and even Seraphs."

The whole of the above is given on the authority of various works by Roman Catholics, and must, therefore, be orthodox. Some expressions are translated to show what subtle theologians and casuists mean by the term Ferouer, a word borrowed by some French writers from the *Zend Avesta,* as said, and utilized in Roman Catholicism for a purpose Zoroaster was very far from anticipating. In Fargard XIX. of the *Vendidad* it is said (verse 14), "Invoke, O Zarathustra! my Farvarshi, who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, . . . and whose soul is the Holy Word" (Mâthra Spenta). The French Orientalists translate *Farvarshi* by *"Ferouer."*

Now what is a Ferouer, or Farvarshi? In some Mazdean works, it is plainly implied that Farvarshi is the *inner,* immortal man (or that *Ego* which reincarnates);[3] that it existed before its physical body and survives all such it happens to be clothed in. "Not only man was endowed with the Farvarshi, *but gods too,* and the sky, fire, waters,

and plants." This shows as plainly as can be shown that the *ferouer* is the "spiritual counterpart" of whether god, animal, plant, or even element, *i.e.*, the refined and the *purer* part of the grosser creation, the soul of the body, whatever the body may happen to be. Therefore does Ahura Mazda recommend Zarathustra to invoke his *Farvarshi* and not himself (Ahura-Mazda); that is to say, the impersonal and *true* Essence of Deity, *one with Zoroaster's own Atman* (or Christos), not the *false* and personal appearance. This is quite clear.

Now it is on this divine and ethereal prototype that the Roman Catholics seized so as to build up the supposed difference between their god and angels, and the deity and its aspects, or the gods of the old religions. Thus, while calling Mercury, Venus, Jupiter (whether as gods or planets) DEVILS, they yet make of the same Mercury the *ferouer* of their Christ. This fact is undeniable. Vossius (*De I dol.*, II., 373) proves that Michael is the Mercury of the *pagans,* and Maury and other French writers corroborate him, and add that "according to great theologians *Mercury and the Sun are one,"* (?) and no wonder, they think, since "Mercury being so near the Wisdom of the *Verbum* (the Sun), must be absorbed by and confounded with him."

This "pagan" view was accepted from the first century of our era, as shown in the ORIGINAL Acts of the Apostles (the English translation being worthless). So much is Michael the Mercury of the Greeks and other nations, that when the inhabitants of Lystra mistook Paul and Barnabas for Mercury and Jupiter—"the gods have come down to us in the likeness of men,"—(14:12) adds "And they called Barnabas Zeus, and Paul, Hermes (or Mercury), because he was the *leader of the* WORD (*Verbum*)," and not "the chief speaker," as erroneously translated in the authorised, and repeated even in the revised, English Bible. Michael is the angel in the Vision, the Son of God, "who was like unto a Son of Man." It is the Hermes-Christos of the Gnostics, the Anubis-Syrius of the Egyptians, the Counsellor of Osiris in *Amenti,* the Michael of the Ophites, who wears on certain Gnostic jewels a lion *head,* like his father Ildabaoth.

Now to all this the Roman Catholic Church consents tacitly, many of her writers avowing it publicly. And, unable to deny the flagrant "borrowing" of their Church, who "spoilt" the symbols of her seniors, as the Jews had "spoilt" the Egyptians of their jewels of

[3] That which is called in the *Vendidad* "Farvarshi," the immortal part of an individual, that which outlives *man*—the Higher Ego, say the Occultists, or the divine Double.

silver and gold, they explain the fact quite coolly and as seriously. Thus the writers who were hitherto *timid* enough to see, in this repetition by Christian dogmas of old Pagan ideas, "a *legendary plagiarism* perpetrated by man," are gravely assured that, far from such a simple solution of the almost perfect resemblance, it has to be attributed to quite another cause: "to a *prehistorical* plagiarism, of a *superhuman* origin."

If the reader would know how, he must kindly turn to the same fifth volume of de Mirville's work. Please note that this author was the *official and recognized defender* of the Roman Church, and was helped by the learning of all the Jesuits. On page 518 we read:—

"We have pointed out several demi-gods, and also very historical heroes of the pagans, who were predestined from the moment of their birth, *to ape while dishonouring it,* the nativity of the hero, *who was quite God,* before whom the whole earth had to bow; we traced them being born as *he* was, from an immaculate mother; we saw them strangling serpents in their cradles, fighting against demons, performing miracles, dying as martyrs, descending to the nether world and rising again from the dead. And we have bitterly deplored that timid and shy Christians should feel compelled to explain all such identities on the ground of coincidence of myth and symbol. They forgot apparently these words of the Saviour: 'ALL THAT CAME BEFORE ME ARE THIEVES AND ROBBERS,' a word which explains all without any absurd negation and which I commented in these words 'The Evangel is a sublime drama, *parodied and played before its appointed time by ruffians*'."

The "ruffians" (*les drôles*), are of course *demons* whose manager is Satan. Now this is the easiest and the most sublime and simple way of getting out of the difficulty! The Rev. Dr. Lundy, a Protestant de Mirville, followed the happy suggestion in his "Monumental Christianity," and so did Dr. Sepp of Munich in his works written to prove the divinity of Jesus and the Satanic origin of all other Saviours. So much greater the pity that a systematic and collective plagiarism, which went on for several centuries on the most gigantic scale, should be explained by another plagiarism, this time in the fourth Gospel. For the sentence quoted from it, "All that ever came before me, etc.," is a *verbatim* repetition of words written in the "Book of Enoch."

It is too late in the day to claim that it is Enoch who borrowed from the New Testament, instead of *vice versâ.* Jude (14-15) quotes

verbatim from Enoch a long passage about the coming of the Lord with his 10,000 saints, and naming specifically the prophet, *acknowledges* the course. This "parallelism between prophet and apostle, have placed beyond controversy that, *in the eyes of the author of an Epistle accepted as divine revelation,* the Book of Enoch *was the inspired production of an antediluvian patriarch . . .*" and further ". . . the cumulative coincidence of language and ideas in Enoch and the authors of N.T. Scripture, . . . clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness under the eternal dominion of the Son of Man. This *Evangelical plagiarism* culminates in the Revelation of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great Master of apocalyptic prediction, who prophesied in the name of the antediluvian Patriarch."

"Antediluvian," truly; but if the phraseology of the text dates hardly a few centuries or even millenniums before the historical era, then it is no more the original *prediction* of the events to come, but, in its turn, a copy of some scripture of a prehistoric religion. . . . .

The off-shoots of the never dying tree of wisdom have scattered their dead leaves even on Judæo-Christianity. And at the end of the Kali, our present age, Vishnu, or the "Everlasting King" will appear as Kali, and re-establish righteousness upon earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal. "The men who are thus changed by virtue of that peculiar time (the sixth race) *shall be as the seeds* of other human beings, and shall give birth to a race who shall follow the laws of the Krita age of purity"; *i.e.*, it shall be the seventh race, the race of "Buddhas," the "Sons of God," born of *immaculate* parents.

on the lookout

Missionary Trends

Representatives of the Division of Overseas Ministries of the National Council of Churches met in New Haven late last year to consider the present role and future of the Christian missionary. The 300 persons who gathered for this meeting were said to be from "the more liberal and ecumenically-oriented mission boards." People from the more conservative mission boards, which send abroad more than two thirds of all Protestant missionaries, stayed away. A report in the *Christian Science Monitor* (Dec. 9, 1968) shows the serious self-questioning among the liberals:

> Now that many Christians have a growing respect for the great religious traditions of the East, a missionary wrestles with the question of how to ethically justify his going among Buddhists, Hindus, and Muslims, for instance, to try to convert them to Christianity?

Ethical Issues

> The Christian missionary also faces these questions:
>
> Must he not treat non-Christians as equals? Must he not first make sure that he is welcome, and is he not obliged, in return, to welcome missionaries of other world religions among his own people?
>
> Must others reject their own culture and become Christians to find salvation, or, to use the Christian terminology, is Christ at work within their own religious tradition, reaching them, at least in some important measure, right where they are?
>
> Indeed, is the missionary enterprise possible at all in our time? Can it bring positive results which outweigh the harm it conceivably could do?

No uniform answer was given to these questions, and the young people, the *Monitor* relates, "the ones who will have to carry on the bulk of the work, were not there." Yet that these questions were asked at all is a sign of moral integrity, although it is also evidence of institutional decline. A precipitating cause of this self-examination arises from the uneasy realization on the part of mission work-

ers that the missionary past, so often entangled with Western economic enterprise in far-off lands, is responsible for the fact that "for many Asians and Africans Christianity became indistinguishable from what they termed Western imperialism and colonialism."

The Shift to "Fundamentalists"

The best of Christians, one may think, will in time eliminate the element of sectarianism in their faith, and thus transform their religion into something very different from what it has been. Meanwhile, however, missionary activity is not diminishing.

> In fact [the *Monitor* reports], more are going out as missionaries today than have ever gone before.
>
> More than 33,000 Protestants from Canada and the United States now are working in countries around the world. And nearly 10,000 American Catholic missionaries are currently serving overseas.
>
> Furthermore, Protestant and unaffiliated boards are receiving more than they ever have for their missionary work—roughly $300 million in 1968.

So, the figures of missionary work increase, while the quality of the people engaged in it is changing. According to an official of the National Council of Churches, "the center of gravity of Protestant missionary sending is shifting constantly away from the 'ecumenical' agencies toward conservative and fundamentalist ones."

Disturbed Natural Cycles

According to an article in *Natural History* for November, 1968, a third of the one hundred thousand lakes in the United States are in danger of "cultural eutrophication"—a process of foreshortening the life-cycle of bodies of fresh water by overburdening them with the waste-products of civilization. (Reported in the *New York Times,* Nov. 3). Prof. Arthur B. Hasler, University of Wisconsin zoologist, and Bruce Ingersoll explain how an excess of algae can trransform a lake into a marsh a thousand years before its natural time:

> Turning eventually into a marsh or bog is a natural process for a lake, through eutrophication, the exhaustion of the deep-water oxygen supply. Algae have short lives and on dying settle to a lake bottom. If there is great multiplication of algae, such feeders as miniature freshwater shrimp cannot keep up and a cycle of erosion and sedimentation begins, followed by encroachment of shoreline vegetation.

Affluence for Algae

> Algae are in a sense innocent offenders, Dr. Hasler and Dr. Ingersoll suggest, the real culprit being man, whose cultural or social habits pollute the lakes "with odious by-products of civilization."
>
> The wastes stimulate growth of algae by providing nitrogen and phosphorus and other nutrients. The article cites Cochran Lake—"once a pure gem set in the northern Wisconsin Wilds, now a 300-acre caldron of pea soup," begun by seepage from septic tanks in the last ten years.

Little by little, modern ecologists are coming to realize that waiting until such disasters become manifest is a practice which dooms conservation measures to being too little and too late. In the past few years, observers of these cycles of waste and destruction have asked themselves whether a basic change in philosophy—of the sense of man's relationship to nature—is not the only remedy. For example, Lynn White, Jr., writing in *Science* for March 10, 1967, observed:

> Both our present science and our present technology are so tinctured with orthodox Christian arrogance toward nature that no solution for our ecological crisis can be expected from them alone. Since the roots of our trouble are so largely religious, the remedy must also be religious. We must rethink and refeel our nature and destiny.

Karma of "Conquest"

Aldo Leopold, writing in *Sand County Almanac,* found in the psychology of "conquest" of nature an expression of the same driving arrogance and indifference to consequences. Modern man feels no natural regard for the elements of his environment, yet, Mr. Leopold thinks, he must learn to love them. He writes:

> This sounds simple: do we not already sing our love for and obligation to the land of the free and the home of the brave? Yes, but just what and whom do we love? Certainly not the soil, which we are sending helter-skelter downriver. Certainly not the waters, which we assume have no function except to turn turbines, float barges, and carry off sewage. Certainly not the plants, of which we exterminate whole communities without batting an eye.

Why do we behave in this way? Because we have embraced the ruthless, selfish credo of "conquerors." Mr. Leopold comments:

> In human history, we have learned (I hope) that the conqueror

role is eventually self-defeating. Why? Because it is implicit in such a role that the conqueror knows, *ex cathedra,* just what makes the community clock tick, and just what and who is valuable, and what and who is worthless in community life. It turns out that he knows neither, and this is why his conquests eventually defeat themselves.

Lesson of Experience

Like Prof. White, Mr. Leopold traces this attitude to religious origins:

> In the biotic community, a parallel situation exists. Abraham knew exactly what the land was for: it was to drip milk and honey into Abraham's mouth. At the present moment, the assurance with which we regard this assumption is inverse to the degree of our education.

It hardly seems necessary to add that this sort of education would amount to practical instruction in the law of Karma. Without knowledge of the interdependence of all life, we can learn only from the dread effects of our ignorance. As Dr. Hasler and Mr. Ingersoll point out, the operation of "cultural eutrophication" was not noticed until Lake Erie had become a "sump."

The High Cost of "Production"

An article in *Ecology in Design* (1968), a publication of the University of Pennslyvania, goes into detail concerning the complex web of life in fresh water streams and lakes. The point is that the health of these bodies of water depends upon a *diversity* of species—all in balanced collaboration. When the balance is disturbed, a kind of "cancer" develops by the multiplication of one species to clogging dominance. Lakes and streams have their natural laws of metabolism which, when interfered with by pollution, operate in gross distortion. As the writers in *Ecology in Design* say:

> The effects of pollution have been to reduce the diversity and thus simplify the community.
>
> Man has in many cases simplified his territorial environment so that it will produce more of what he wants. This has led to very high cost of management and the use of large amounts of fertilizer and insecticides. There is inevitably a price to be paid if too great a simplification of the communities of organisms which compose our environment is allowed. The folly of our ways has only recently come into focus.

Diversity of species, it seems, involves a certain freedom in nature to pursue its own evolutionary objectives, which may not fit

with the exploiting tendencies of human beings. It seems evident that disregard of this necessary flexibility jeopardizes not only man's place in the hierarchy of natural intelligence but, ultimately, his own health and survival.

Innovation in Police Work

A special unit of the New York City police is experimenting with new methods of dealing with cases of violent family disturbances—which are, according to a presidential commission on law enforcement, probably "the single greatest cause of homicides" in the United States. (*New York Times Magazine* Nov. 24, 1968.) Considering the popular image of police mentality and customary "enforcement" methods, this effort deserves both notice and applause. The idea originated at the Psychological Center of City College in New York where psychologists are learning to train the policemen whose duties bring them into close contact with mental and psychological problems. This work, it is said, also gives the university the chance "to break out from its pedagogical shell by turning the surrounding community into a teeming psychological laboratory rather than a hostile environment." According to Dr. Morton Bard, director of the Center:

> . . . outmoded police organization is the silent factor underlying the growing tension between police and community, particularly in the urban ghettos. And the violence of family conflict in these areas is matched only by the indifference of society outside to its existence. . . . only the police, of all social institutions, are present 24 hours a day every day of the year, to answer the call when family violence threatens.

A Friendly Encounter

The new methods seem to be more than just "techniques," since they involve changing a situation from a threat or contest of physical force to an identification of human beings with each other. This means taking a non-violent stance, with the burden of the initiative on the police officer. An experience related by Patrolman John E. Bodkin will illustrate:

> "It was up on 145th Street," he said. "And the couple was from the South. We went in there and I could see right off that this guy was tight, very tight. He was a Negro fellow, about 21 or 22 years old, only up in New York six months. She had called the police because of a dispute—a minor thing. But there he was, a little guy, and he was really tense because when we walked in with our uniforms and our sticks, you could see that

his earlier associations with police officers must have been very rough.

Removal of Threat

"You could see the fear in his eyes, the hostility in his face. His fists were clenched, and he was ready to do combat with us. God knows what he would have done if he'd had a gun or a knife. I moved toward the kitchen table and opened my blouse and I told him in a nice quiet way that I wanted to talk to him, but he's still tense and he's still looking at my stick. Well the stick is under my arm so I hung it up on a nearby chair, purposely, to show there's no intent here. 'Look, I don't need it,' I'm trying to say to this guy. 'I don't need it because you're a nice guy in my eyes. You don't threaten me, so I'm not going to threaten you.' I've got to show this guy that I'm not a bully, a brute, a Nazi or the Fascist he thinks all cops are.

The Human Side

"So he calms down a little. Then I took my hat off and I said, 'Do you mind if I smoke?' And he looks at me funny. And I say, 'I'm a cigar smoker and some people don't like the smell of a cigar in their house, so would you mind if I smoke?' And the guy says, 'Oh sure, sure,' and you could see he was shocked. I felt he saw a human side of us, that I had respect for him and his household.

"The guy sat down and he and his wife proceed to tell us what it was all about. . . ."

Not all confrontations are so easily resolved, of course. But the *Times* article notes that in fifteen months of operation none of the eighteen patrolmen in this unit have been harmed, although the Department estimates that normally 40 per cent of police injuries are received while responding to family disturbance calls. The *Times* reports that the Chicago police department is considering a similar program.